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WRETCHED AND CRUEL

THE usually wretched business of a death-bed conversion of a well-known man into the Roman Catholic Church was in the news last week. The well-known man was Professor Gilbert Murray, a life-long agnostic. A factual and dispassionate account of the affair was given by his son Stephen Murray in a long letter in the *New Statesman*. Apparently the family, the priest who visited Gilbert Murray on his death-bed, and the "higher Roman Catholic authorities", make no claim that Professor Murray died within the Roman Catholic Church.

Father Crozier, the priest, gave his version of what happened in the *Manchester Guardian* of Wednesday, June 26. Although it possessed a different emphasis from the account of Stephen Murray it was entirely honest. The emphasis lay in the conclusion to the priest's letter. The conclusion seemed deliberately planned. It was a definition of what Father Crozier called the "Christian answer" to the problem of the agnostic. The definition was taken from one of the statements of the Vatican Council of 1870. It is as follows:

> "The divine mysteries by their own nature so far transcend the created intelligence that even when delivered by revelation and received by faith they remain covered with the veil of faith itself and shrouded in a certain degree of darkness so long as we are pilgrims in this mortal life not yet with God."

This definition Gilbert Murray had examined word for word in one of his conversations with the priest. Why should he not? A Catholic of a certain kind (there are all sorts of Catholics, as there are all sorts of men in other religions) could use this definition as a point of communication with an agnostic of the kind of Gilbert Murray. Father Crozier seemed deliberately to suggest this in the conclusion of his letter, and at the same time emphasize his own Catholicism.

Gilbert Murray's Definition

A definition of Gilbert Murray's own agnosticism can be supplied from the files of *The Inquirer*. In 1947 he gave the Visitor's Address at the closing proceedings of Manchester College, Oxford. He was then over eighty and had just recovered from a severe illness. A part of his address is summarized in a report in *The Inquirer* in the following manner:

> "He recalled that Bradlaugh, the nineteenth-century atheist, was a good man. As an example of his goodness, Dr. Murray offered the little-known fact that Bradlaugh, who was quite a number of libel actions—brought about by unjust attacks upon his character—never made a penny out of the damages he received. He always contributed them to charity. He did this in spite of the fact that he was a poor man and often in considerable penury. He was a man of goodness, kindliness and integrity, yet he missed something. Dr. Murray suggested that it was a sense of the mystery.
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> "The one certainty in our lives is that we know little, and are surrounded by mystery: yet we possessed the capacity of entering, at least a short way, into the mystery. Dr. Murray recalled the historic instance of a judge who had to condemn a woman to be burned for witchcraft. The law demanded the sentence of him; custom and perhaps his own belief demanded it from him; but he could not bring himself to utter it. He said that whatever the law demanded he could not sentence an old woman to be burned alive. That judge, thought Dr. Murray, had seen part of the way into the mystery. He probably could not give as exact reason for acting as he did, but he had to act in that way."

A Similarity

Now, for those prepared to look beneath words there is a similarity between that summary and the definition provided by Father Crozier. Both contain reverent agnosticism; the human mind cannot know everything; but one form was found in a Catholic setting, and the other in a humanist. For Murray, a revelation of the mystery came from the action of the judge when face to face with a wretched old woman within a human situation. It was her human plight in human form that made nonsense of law, formal religion and social custom.

For the priest revelation came from a divinely appointed Church. Both men were facing the same problem, one faced it in one way, the other in another.

What can a Unitarian say about this situation? Two things.

The Unitarian Position

1. All historic religions have at one time or another, and in various forms, put wretched old women to horrible deaths. No religion has done this more horribly than the Catholic. All its claims to divine revelation have not prevented this. Religions have ceased to persecute because certain men have seen into the mystery, and been aware of it, in the manner of that judge. They *knew* not out of what they were told to believe, whether it were divine or otherwise, but out of the mysterious truths of their own personal lives. The way to the mystery is always, no matter in what verbal or credal form it is presented, through the perceptions of an awakened human being.

2. Nothing strikes a Unitarian as more tragic, or a greater denial of the fundamental perceptions of all religions, than that men should claim to act upon the divisions of religion. Somewhere, unless religion is a mockery of the unity of God, there must be a unity of religion. It is of the very nature of religion to look for this unity, to be reverent before it, and not make claims that essentially deny its existence.

Unitarians, alas, as they well know, fall beneath their claims. How far more anxious should they be than they are to look into "the pearl of great price" they possess.

FROM LAYWOMAN TO MINISTER

By Joyce Hazlehurst

(The Rev. Joyce Hazlehurst continues the series of articles, "From Layman to Minister". She is the minister of the Unitarian Free Church, Harwich.)

IT was at the age of thirty-nine that I began training for the Unitarian ministry. I held two university degrees, and had been a schoolteacher, social worker and teacher of adults. When people warned me that there was a prejudice against women ministers, I said that, if I failed, I should blame no one but myself, and should return to one of my three other careers. I have not found any prejudice, however, and the only time I remember this bogey is when I go among strangers, and people ask me about it. If prejudice indeed exists, the only way to combat it, I believe, is for more women to enter the ministry, and then congregations would become used to the idea.

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My last post before offering for the ministry was that of an Organizing Tutor for the Workers' Educational Association. It was well paid (for those days) and I halved my income when I entered the ministry. In the W.E.A., however, I had been frustrated by Ministry of Education regulations, which I resented all the more keenly because I had just returned from the U.S.A. enthusiastic about American ideas in adult education and wanting to try them. To be happy in my work, I need much freedom. In no work that I have known, have I been so free to create and to experiment as I am as a minister. That is one of the great joys. Are there then no limitations? Yes, there are the limitations of my own ability and energy and of my people's range of interest, in addition to those imposed by time, premises and poverty. None of these, however, is anything like so frustrating as the red tape I formerly experienced, and each of them is a challenge and capable of improvement.

Let me dwell for a moment on the limitations imposed by poverty, since this subject is well to the fore at present. To the full-time religious workers of the past, moving among small communities, poverty could be a demonstration and therefore a help. To the modern minister poverty is merely a confounded nuisance. It is a nuisance, and worse, however, to many layfolk as well as to ministers. At my Church we are all poor together, and that is a great comfort. I remember once at a Congregational Meeting we were worried because the Church, which had avoided an overdraft for three years, seemed in danger of having one again. After much thought we discovered how to stave off the evil day. I came home relieved and happy. The next morning at my bank I discovered that I myself had run up an overdraft. Then I began to laugh. . . . But I do not always laugh.

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It was the pastoral side of a minister's work which first attracted me. When, in addition, my minister, the Rev. A. H. Birtles, told me that I could preach, I felt sufficient confidence to take the plunge. I was greatly encouraged by the late Rev. R. V. Holt and many others to whom I am indebted for help during my training. Nevertheless, to start as a student once again was not easy. Years previously I had been a tutor to part-time students in Youth Leadership and had had to deal, in the same class, with people whose ages ranged from eighteen to fifty-three, some of them teachers, other miners and mill-workers. There was even a Roman Catholic priest. Before I entered The Unitarian College, Manchester, therefore, I knew from the tutor's angle, the danger of more experienced students' becoming so authoritative that they might be described as "semi-tutors". I told myself severely that I must restrain myself in class and not become a "semi-tutor". Nevertheless, in my first term, after a discussion in which I had joined volubly, a young student remarked, "Throwing your weight about this morning, weren't you?" It was sufficient warning!

My three years at U.C.M. I thoroughly enjoyed, but I admit now that I found my years at Manchester University a lonely and difficult period. In my B.D. classes I was usually the only woman, the only Unitarian and at least fifteen years older than the average age. I survived all this because of the kind motherly interest of the Unitarian lady with whom I lived, and the warm welcome which always awaited me at my Church, where I was Student Pastor during vacations. Another help was the fascination of the studies themselves.

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In the Unitarian ministery there are all kinds of people: prophets, theologians, scholars, orators, reformers, pastors, community-centre workers, for example. Many ministers are gifted in more than one way. I myself am more of a community-centre worker than anything else, so I become restive in Unitarian discussions when the finger of scorn is pointed at our Churches as "community-centres". I *believe* in community-centres and I also believe in people enjoying themselves and no bones about it! I have seen lives transformed through contact with a friendly community. Nevertheless, I could not go back now to the secular community-centre work I used to enjoy: it would seem empty of purpose. My community work to-day must spring from the worship of God and find its expression in the service of man.

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THE PORTSMOUTH EXPERIMENT

ON Saturday, June 15, Mr. J. R. Sturges, pastor of the John Pounds Memorial Church, Portsmouth, came to London by special invitation of the L.D.P.A. committee to speak to the quarterly meeting of the London District Provincial Assembly on a subject of their own choosing, "Putting ourselves on the Map". With great modesty, and flashes of humour that were directed as much against himself as against others, Mr. Sturges gave a most enthralling account of the original efforts of the Portsmouth congregation to make their existence and the nature of the Unitarian common Faith more widely known.

"This is not a success story," said Mr. Sturges, "our achievements have been very modest; but we are all confronted with the difficult task of making ourselves known to a wider public, and though what we can do in our different localities depends very much on local circumstances, it is important and helpful that we should talk things over one with another, and share our different experiences and any conclusions that may be drawn from them."

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At Portsmouth, the cause had been very strong during the 18th century, but it had declined since 1870, partly because of the general decline of interest in religion, and partly because of changes in the growth of the town and the movement of population. From 1911 onwards, the Rev. George Thompson attracted very large congregations, but by 1939 his large following had disappeared, leaving a congregation of eight or nine. The premises were destroyed by enemy action in

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What does it feel like to be a minister? Just the same as to be a laywoman, except that I have developed a keener sense of responsibility towards the Unitarian Movement. Now I am thinking about it all the time whereas I used to be thinking about it part of the time. Nothing magical has happened. I am still the same person, only happier. A member of my Church said to me once, "When you come into my house, I don't think of you as a minister, but only as a friend". That is all I am, or want to be. Years ago, as secretary of a Citizen's Advice Bureau, I tried to be a friend to people in difficulties. As a club leader, I tried to be a friend through social activities. As a teacher, I tried to be a friend through sharing the adventure of learning. Now as a minister, I am given the opportunity and privilege of being a friend on deeper levels still.

Talk of ministerial status leaves me cold. When I was Warden of a Settlement in a mean street in the East End of London, a neighbour of mine, a soldier's wife, went to a case-worker over an Allowance Book query. The case-worker was annoyed to find that her applicant had consulted me first. "Why did you go to this Miss Hazlehurst?" she said. "Who is she?". My neighbour replied, "Oh, Miss Hazlehurst is just a woman who lives opposite us. We always go to her". That description made me very happy for it summed up what I had tried to be. Now, as a minister, I hope I am regarded only as "a woman who lives among us".

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1941, and when Mr. Sturges became pastor in February, 1945, there was a closely-knit little group of about 20 people, with no building and little money, no Women's League and no Sunday School. He was personally opposed to the idea of rebuilding on the old site, but local circumstances had left the congregation little choice in the matter, and it was only since the new building was nearing completion that the congregation discovered that they had certain very valuable assets.

The Electricity Authority had moved 25 miles away, leaving much land for disposal, and this led to the development of a new community, not very large, but with a fair proportion of professional men helping to create a more than usually interesting and colourful situation. The congregation found themselves, in this changing environment, with remarkably beautiful premises, including a Church Hall and a minister's flat with space for the laying-out of a garden. Not least, since the name of John Pounds still stands for a good deal in Portsmouth, they were able to call their new premises "The John Pounds Memorial Church".

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So, they began their attempt to "put themselves on the map". The distribution of 2,000 carefully-worded leaflets brought little apparent result. Publicity in the local newspaper, including some articles on John Pounds, attracted a certain amount of interest; still more, the presence of Sir Adrian Boult for the laying of the foundation stone attracted much attention, and encouraged the congregation to feel that they were "almost on the map". Later, a Civic Service was arranged and Mr. Chuter Ede gave a splendid address; 350 personal invitations were sent out, and 250 people attended.

These initial attempts to make themselves more widely known persuaded the Portsmouth congregation that the usual forms of publicity are perhaps too general and impersonal for the nature and purpose of religious organizations, and that the real problem is to make a more direct and personal approach to people who are likely to be interested. Mr. Sturges, who is an area organizer for the W.E.A., affirms that in his experience, voluntary organizations are not in decline, but in the ascendancy to-day; and he believes that we can best and most easily make ourselves and our faith known through existing organizations.

Thus, the Church officers have circulated invitations to 120 organizations to arrange visits to the Church as a place of historic interest. They have already received 30 groups and hope to receive another 30 by the end of this year. Mr. Sturges conducts the visiting group around the premises and gives a talk about John Pounds; the visitors are provided with cups of tea and biscuits, and a collection is taken. Cards have been printed, giving the times of service and other details; 350 have been delivered by hand to hotels and boarding-houses for display, and a follow-up letter is sent at the beginning of the holiday season inviting the co-operation of proprietors in drawing attention to the card. Similar cards have been sent to the hostels, the Y.M.C.A., Y.W.C.A., and the Training College. Special services have been and are being arranged, and invitations to attend are circulated to various organizations—on May Day, when the Rev. R. W. Sorensen, M.P., was the preacher, invitations sent to the Trades Council, the Political Party and the Co-operative Society were accepted; a similar approach has been made to the Conservative Party.

*

At the same time, the congregation is trying to make the Church a cultural centre. They have obtained a Bechstein piano, and monthly instrumental concerts have never drawn less than 100 people at a charge of 3s. each. A Musical Hour is also arranged once a month after evening service, and never less than 30 extra people have been present, many of them coming for the service. Cultural organizations are encouraged to use the premises and goodwill has been created towards the Church by thus making the premises available.

Efforts have been made to make the Church garden attractive, and it is modest but pleasant—the John Pounds memorial stands in the centre, and two local organizations have given oak seats. People have been ready to help to make it more attractive by giving a rose-bush or a tree, and this in turn helps to give the donors added and sustained interest.

The Church is kept open as much as possible, and hundreds of people have come in. When available, Mr. Sturges or the other members of his family point out the interesting features of the building; four postcard views of the Church are on sale, price 1s. each, and a hundred dozen John Pounds Christmas cards have been sold at a charge of 6d. each. Some time ago, an exhibition of "Portsmouth in the time of John Pounds" was organized, and including the Church records, pictures, contemporary elections, posters and pamphlets, there were about 100 exhibits.

The average attendance at service has been 51, and taking out four special services, the average has been 41. An average of nine strangers has attended every service and as evidence of the fact that some have stayed, 45 people recently accepted invitations to become members of the Church. The Junior Church, started last October with eight children, now has 25 and the average attendance has been about 18; children attending the grammar school take part in the service.

A list of people who ought to be interested is slowly being extended, and a new, functional or representative committee has been set up, 16 strong, so that each member may implement the approach to some particular group or groups. The future programme includes special services of various kinds, and experiments will be made in the holding of services at other than the conventional times.

The Portsmouth congregation feel that this work has been a very interesting and encouraging experience. They recognize that they have enjoyed certain special advantages for the task, but they believe that their position has not been without some disadvantages and that the important questions are, "What is there we can do in present circumstances?" and "What can we do, as necessary, to change the circumstances?"

The Rev. P. C. Whiteman, of Dover, conducted the quarterly service and gave an address on the Unitarian function and task which accorded well with all that Mr. Sturges had to tell. The service and meeting were held at Kilburn. Unfortunately, on a lovely June day, when every other detail worked together for good, the trend of recent years was reversed and the attendance was considerably lower than at any time during the present decade.

COMMENT

Learning to Know the World

THERE never was a time when it was more necessary to know what other nations are thinking, and yet it was never more difficult to find that out, both because of the novelty of present developments and the fact that in almost every country so much is happening that holds the key to the world's future. Point was given to this fact by the memorandum issued by the United Tanganyika party calling for a bi-partisan policy for the colonies among the political parties of Britain. The political approach of Britain towards the future of Tanganyika was not, it was alleged, as clear, firm and consistent as was necessary to give the country confidence in its future. Whilst there could well be difference in details, it was before all things essential that there should be agreement on essentials. That, of course, is admitted by responsible people, but how difficult it is for a resident in Britain to keep clear a picture of colonial politics in his mind.

Unless he is a journalist engaged every day weighing and writing up colonial developments it is almost impossible, and yet it is our duty to gain as much of that knowledge as we can. The Sudan, Kenya, Uganda, Tanganyika, Rhodesia and Nyasaland, South African Protectorates, Ghana, Nigeria, Sierra Leone, West Indies, Singapore, Hongkong, Fiji and the rest, all have problems in the solution of which this country must help; not to speak of the Commonwealth countries whose politics, more stable and developed, have visible contacts with our own. Add to this the importance of knowing something about the politics of our allies—the United States and the rest—of the neutrals and of the Communist countries, and the task of responsible and intelligent citizenship is not light, and tends every day to become more difficult.

First Communion

Last Sunday I saw two little girls walking along High Street, dressed in white, each with a little square of organdie under their arms, destined, no doubt, to be placed on their heads when they entered the sacred walls, lest the angels be tempted once again to anchor their thoughts on earth. Very nice they looked, too, even if a little self-conscious of the fact, and a heretic's thoughts went out to bless them and cherish a hope that they may in some measure keep the vows that they were to make that day. It is a pity that we have nothing quite corresponding to the idea of First Communion; but perhaps some day the Service of Dedication to Church Membership will take its place and gather around itself something of the sense of tradition that attaches to First Communion or Confirmation.

The report of the Bristol Diocesan Conference, prepared by a group of ministers, reported, however, that after five years only about 50 per cent of those boys and girls who had been confirmed could still be described as practising members of their Church. The reasons given are lack of relation between the teaching given at the time and the world in which we live, the deadness of much of contemporary Church life, and the fact that we live in a social and industrial system that is organized without conscious reference to God, thus making it hard for things of the spirit to grow. The report has at least the virtue of candour.

"Do They Speak Much of Me?"

Towards the end of the Victorian era, an African chief, the ruler of tens of thousands of West Africans, said to a visitor from Britain, "Do they speak much of me in London?" Such a question, no doubt, would have presented a difficult problem to a strictly truthful man; but it didn't really matter much whether or not the people of London were well-versed in Imperial affairs. To-day, however, circumstances are vastly different, for a dozen or more of the old dependencies of the Crown are either independent states, though members of the Commonwealth, or are preparing themselves to take their place as members of the international community. The latter look to us for guidance, and all of them look to us for economic support and political encouragement. People in India are always asking newcomers from Britain such questions as: "What do the British people think of our Second Five-Year Plan?"

The awkward aspect of this is that these aspiring communities are looking to Britain for help in financing their development as modern states, although not all are so insistent as Sir Roy Welensky, the Prime Minister of the Central African Federation, who suggested that there should be some curtailment of our own social services, or that at least there should be no further development, so that more could be invested in overseas communities. The whole problem is, no doubt, being fully discussed by the conference of Commonwealth Prime Ministers, but until our own economic and financial position is more secure, there is not much that we can do about it.

The Prudent Man

At 2 a.m. at the end of a quiet street, one man accosted another: "Excuse me, but could you tell me whether there is a policeman anywhere in the vicinity?"

"No, I'm certain there isn't one near here."

"But is there anywhere where I could get one quickly?"

"Unfortunately, I don't know."

"Did you notice any in the side streets as you came along?"

"No, I didn't."

"Well then, there is no danger that we shall be disturbed. Please hand me your pocket-book."

Commentator.

FROM MY JOURNAL

By "Simplicius"

We had a stranger worshipping with us to-night. It is so rare an occurrence one could almost hear the speculations, "Who is he?" Good-hearted Mrs. M. rushed at him down the aisle the moment the Benediction was ended. Had he been a lesser man he would undoubtedly have fled before I had reached the porch. Relieved of my reading glasses I recognized him for a younger fellow-minister who said relations of his had moved nearby. I wish we weren't so patently anxious to gain recruits, and could let a few Sundays go by with a smile and a handshake before presuming upon the afterglow of worship.

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Miss S. asked me after committee to-night whether I would recommend her a book on religion that would make her feel less depressed. I suggested we returned to my study for coffee and tried to pin down the source of the trouble. I learned that she wanted to get a job in London and share a flat with her girl friend there, but her mother wouldn't hear of it. I know well enough her trouble goes deeper than that. Nearing her forties she sees the hope of marriage receding. She was a pretty girl and her mother used alternately to parade her charms and scare off the young men who wanted to take her to dances. The London flat is her only chance to be herself. It should give her some compensations for the married life she had hoped for. I sent her home with a book on psychology that I hope will assure her she is not alone in her disappointment, but what she really wants is a single ticket to London. I shall egg her on to buy it.

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Our Annual Meeting to-night went by calmly enough. There were the usual plaints about how few we are. I based my remarks on the wonder that here there is a group that steadfastly worships God in freedom of spirit. I hope I shall hear no more of this "how few we are". Outsiders who may worship with us will feel secure only if we ourselves are sure in our devotion.

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Mrs. B. swept into our fellowship a few months ago. Before we had regained our breath she had organized the

Women's League into a sewing guild and launched plans for a summer sale of work. Now she has had words with the committee and taken herself off in high dudgeon to organize the Co-op Guild. Our ladies are removing their thimbles with a sigh of relief. A congregation that cultivates a gentle friendliness sometimes finds itself at the mercy of folk who are only looking for an outlet for their ego. We have either to be suspiciously cold to newcomers or to run the risk of involving ourselves with a personality like Mrs. B.'s, only out for its own aggrandizement. It is a risk that love must take; the episode passed, love must forget.

LOOKING ABOUT

By Basil Viney

(Mr. Viney continues his series of nature articles.)

I MUST begin again at the pool in the garden. Not for the first time I have seen young sparrows learning to take their bath from the leaf of a water-lily. The starlings had monopolized the shelf, but it was very hot (over 90 in the sun) and mother sparrow could not wait. Gently she let herself down on the largest leaf, and it behaved just as she wanted. It let her down about half an inch, and the water was *so* refreshing (though it could not have been really cool). The family followed suit!

At the same time a cock-sparrow on the guttering of the roof was doing his very best (as cock-sparrows will when they feel emotional) to chirp on more than one note. Usually they do this when courting; but he was quite alone. It looked as though all the ladies had passed him by, perhaps because, long after the moult, he was still tail-less. And it looked as though he was trying to sing just for the sheer fun of it. Why not? It is nonsense of the animal psychologists to try to explain away all bird songs as either challenge, recognition notes, or love messages. Several of the little birds (like robins) sing soft little undersongs to themselves, but this is the first time I have witnessed similar behaviour in a sparrow.

As I write this afternoon there are many unpleasant noises around me clashing with the beauty of the bushes and the flowers. There is a circular saw at work somewhere near by, a ceaseless roar of motor-cars, and (much worse) a female of the human species crooning through a radio-set not a stone's throw away. One has to become impervious to such rows (fortunately, not an impossible feat). I could drown them in a flood of real music not inappropriate to the occasion by putting on a record of a Boccherini string-quartet or an orchestral tone-poem inspired by nature (like Beethoven's "Pastoral Symphony"). Sometimes I do so, hoping it will not sound as disagreeable to my neighbours as their choice sometimes does to me. But there are times when even the best music is not wanted, so that one may concentrate entirely on the appeal of form and colour (even as the world of tone becomes more wonderful when you shut your eyes).

But now another raucous sound competes with the rest—yet this time not unwelcome—the "yaffle" of a green woodpecker. I wonder if he will repeat his visit of last year. I fear not, since there is now a welcome scarcity of ants in the garden. We were destroying the ants' nests then, one by one, when we saw the woodpecker busily scratching up the last nest we had found. He came back the next day, and the next, finding more nests in the hedge we had overlooked.

Then, on the fourth day, he brought his wife with him, and for a full week we had the two of them regularly visiting the garden. They were very fearless, letting us approach quite close to them. But at last the last ant had been licked up from the last nest, and they came no more.

I am sure my small theologian of last week would have pointed out to us that the ants were well worth having if they brought the woodpeckers.

It is curious how keen is the sight of birds. When we were living in a London suburb we strung some peanuts on a wire circle to attract the tits. These little fellows preferred the coconut; but the peanuts attracted a flock of greenfinches, who henceforth visited us regularly, returning year after year (presumably on a partial spring migration). Had it not been for the nuts we should never have suspected a greenfinch within miles.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Liberal Realism

SIR,—Mr. Wardle should not think that "the younger. . . men and women in our movement" are the first to feel the sense of the tragic "brought back into consciousness with a bang". It is not easy to compare and evaluate long-past impressions with more recent ones, but I am sure that the impact of 1914 was at least as shattering upon the older generation as that of 1939 upon the present. And I am also sure that the reaction of the earlier period as revealed in its literature was not any less searching and profound than during the later. What was truly deplorable was the frivolous behaviour of the 1920s; behaviour that has been distressingly repeated in the 1950s. No generation can justly assume that it is wiser than its immediate predecessor; more true is it to say, "All things change, yet all things remain the same".

And what is meant by "the never-never world of Hegelian optimism"? The Hegelians were well aware of the problem of evil, and one of their most distinguished philosophers in this country could write: "In spite of all the sincerest efforts throughout the centuries of Christian development to apprehend the depth of this paradox, the fact that the cross is the banner of our religion and our civilisation seems still to have far more meaning than we find it easy to grasp." (Bernard Bosanquet, in *The Value and Destiny of the Individual*.) The sense of the tragic is as old as human reflection, and its full significance still eludes us. Perhaps Schweitzer has got as near to its heart as any contemporary writer, and he asserts the fundamental optimism of Christianity as a world- and life-affirming religion ("I came that they might have life and might have it more abundantly") as contrasted with world- and life-denying religions such as Brahmanism and Buddhism. He writes: "Two perceptions cast their shadows over my existence. One consists in my realisation that the world is inexplicably mysterious and full of suffering . . ." But it is admittedly disconcerting to preachers when he tells us that in his own personal attempt to grapple with the problem, "I wanted to be a doctor that I might be able to work without having to talk"! What the world needs more than anything else today is a "demythologised" Christianity, and Unitarianism is still the only organised religious movement that is trying to give it.—Yours,

St. Annes-on-Sea.

Herbert Crabtree.

Competing Denominations

SIR,—I cannot think when an article aroused so much interest as that which appeared in *The Inquirer* dated June 22, under the heading of "Advertising".

Some short time ago in the leading newspapers we read about the conviction of the Archbishop of Canterbury that the Roman Catholic Church is openly waging war on the Church of England. Now we read that the Church of England and Free Churches are contemplating a campaign to boost Protestantism . . . and so it goes on.

At the present time there is a feeling that everything must be labelled to be attractive—we live by advertising. All our efforts and money are put into this great modern movement, because it is felt if we relax another label of greater colour will take the high place.

In commercial life today the active word is "Advertising", which is in order, but surely where Christianity is concerned this greatly used commercial way is quite out of place.

Jesus, in all his teaching, never put a label on his daily contacts with the people, nor did he divide them into sects, but simply used the words "Follow Me" and "Love one another". The differences today, the hard feelings aroused over doctrines and creeds have been brought about by man. Once a person feels his religion, it works from within and spreads quietly and effectively without being advertised in any other way than individually.

When men and women once again feel the call to family worship and share in the spiritual life of the Church, such campaigns as are at present being contemplated will not be required. It is through and from the few that practical Christianity will grow.—Yours,

Gladys B. Chadwick-Rider.

Eccles, Lancs.

"Emphatic Terms"

SIR,—Some time ago you published an editorial on Mr. Harold Steele. I wrote you a letter commenting on this editorial, which I hoped might see the light of day in *The Inquirer*. You did not publish this letter, perhaps because it did not accord with your views, but you are the editor and you have the right to publish or not publish what you wish. My letter was expressed in emphatic terms, and it gave vent to convictions no less deeply held than those held by Mr. Steele.

The Inquirer states that it is "The Organ of Unitarian Christianity", and as such it purports to represent the views of all Unitarians. I notice that great space is given to people who express views similar to Mr. Dunkley and who have the convictions of Mr. Steele; but the voice of opposition chirps small indeed, and when it does it only chirps in the mildest manner. Yet there are many who think as I do, and if you claim to represent the Unitarian Church, our voice must be heard. I therefore challenge you to publish all or part of this letter.

It needs to be stated in the strongest terms that the publication of Mr. Dunkley's letter in the same week as the U.N. report on Hungary is a great insult to those who died in that battle and to all those who languish in the jails and forced labour camps of enslaved Europe. If Mr. Dunkley has the sort of conscience that will allow him to indulge in his "fully pacifist policy" whilst hundreds are tortured and butchered, he might as well know that there are many of us who haven't. Mr. Dunkley seems to think anything preferable to violence. He will tolerate oppression, condone injustice, applaud suffering, justify torture and agree to slavery all so that he may say, "I never fought, I never killed, I am still alive."

If, as he states, wars have got us nowhere, it is only because in peace-time we have thrown away our shields and spears and appeared easy enough prey for the wolf to get us; for if he will study history, he will see that the repeated disarmaments we have indulged in have only reaped a new crop of wars. This time we must stay armed. There is no harm in a gun until it is fired.—Yours,

Bacton Norwich, Norfolk. *C. G. Pitt Steele.*

[Mr. Steele's letter is printed in part. All points of view, or all voices, are printed and heard in *The Inquirer*. There is only one stipulation—often ignored—that they should be muted to the reasonable exchange of opinion.—ED.]

"Twin Pearls"

SIR,—Strawberries were about fourpence per pound in 1900, four shillings in 1957. *The Inquirer*, costing only threepence, is worth as many million. At the heart of it, June 16, this reader found "twin pearls".

The authors lead one out of our social murk up the hills of religious thought, an exercise rewarding us with strength. Among their heights is a vista of still waters, fringed with green pastures; and the soul, on religious quest in this generation, finds refreshing draughts.—Yours,

Bristol. *A. Wilfrid Adams.*

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS REVIEW

Dr. Preston Bradley

Dr. Preston Bradley is to preach at Bath at 11 a.m. on July 21 and at Trowbridge at 6 p.m. on the same date.

Correction

An item of news last week was attributed to Leicester: Great Meeting. It should have been Hinckley: Great Meeting.

Two pictures of the laying of the foundation stone of Essex Hall on June 8.

A general view of the crowd and the platform.

Mrs. Martineau, who laid the stone, speaking.

Plymouth: Our new Church building will soon be literally "in sight". We have had several moves since the Church in Treville Street was destroyed during air-raids in March, 1941. First, the congregation met for some months in the Hall of the nearby Synagogue; then for two years in the large room at 10 Thorn Park by the kindness of Miss Drew. Then the Trustees rented a house in Houndiscombe Road, and this has been our home for more than ten years, while our Trustees, through their solicitors and architects and with help from the G.A. Headquarters, have had to carry on complicated and apparently interminable negotiations with the Local Authority and the War Damage Commission; first to obtain another freehold site in exchange for the Treville Street site which was compulsorily purchased for the re-planning of the City; and then to get plans for a new Church

(Continued on page [illegible])

THE CALENDAR OF THE CHURCHES

SUNDAY, JULY 7, 1957

Aberdare, Highland Place, 11 and 6, Rev. D. Jacob Davies
Aberdeen, Unitarian Church, Skene Street, 11, Rev. E. C. Bowen
Aberystwyth, New Street Meeting House, 11, Mr. T. Selwyn Nicholas
Altrincham, Dunham Road Chapel, 11, Dr. Alfred Hall
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 11, Rev. S. Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bethnal Green (St. [illegible]), Unitarian Church, 11, Mr. G. J. Price
Billingshurst, Free Church, High Street, 11.15, No Service
Birkenhead, Unitarian Church, Bessborough Road, 6.30 (July 14), Supply
Birmingham, Church of Messiah, Broad Street, 11 and 6.30 Rev. Gordon Stuart
Birmingham, Waverley Road Church, and Moor Street Mission, Small Heath, 6.30, Rev. Ronald McGraw
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Supply
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Mr. Nelson [illegible]
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Supply
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. [illegible]
Bridport, Unitarian Chapel, 11 and 6.30 Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11, Rev. J. Reece Walker
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. E. L. Nicholson
Burnley, Unitarian Church, Trafalgar Street, No Service
Bury, Bank Street, 11, Rev. F. M. Eyre (No Evening Service)
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 11 and 6.30, Mr. [illegible]
Chatham, The Church of the Great Companions, Hamond Hill, 3, Supply
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Family Service, 3, Sunday School, 6.30, Rev. Barbara Thomas
Chester, Matthew Henry's Chapel, Trinity Street, 11, Rev. L. A. [illegible], 6.30, Mr. [illegible]
Chesterfield, Elder Yard Church, 10.45, Rev. [illegible], 2.30 and 6.30, Rev. E. A. [illegible]
Chowbent, Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Crewe, Free Christian Church, Beech Street, 6.30, Supply
[illegible], Unitarian Church, [illegible] Street, 11 and 6.30, Mrs. M. R. [illegible]
Croydon, Free Christian Church, Wellesley Road, 11, Rev. Dudley Richards (also 6.30, 1st Sunday in the month)
Dean Row, 10.45, Rev. A. B. Downing; Styal, 6.30, Rev. A. B. Downing
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. [illegible]
Derby, Friar Gate Unitarian Chapel, 6.30, Supply
Ditchling, Old Meeting House, 10.45 and 6, Rev. Percival Chalk
Doncaster, Free Christian Church, Hall Gate, 11, Dr. S. F. [illegible], 6.33, Rev. E. D. Davies
Dover, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. Philip C. [illegible]
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 (1st and 3rd Sundays) and 6.30, Rev. [illegible]
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. [illegible] P. [illegible]
Dundee, Unitarian Church, 33 Constitution Road, 11, Rev. A. E. [illegible]
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. [illegible]
Exeter, George's Chapel, South Street, 6.30, Rev. L. J. [illegible]
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Rev. [illegible]
Gloucester, Barton Street, 3, Rev. Barbara Thomas
Godalming, Ward Street Church, 11.15, Rev. R. [illegible]
Great Yarmouth, Old Meeting (Unitarian) Church, Greyfriars Way, 7, Mr. H. N. [illegible]
Hale Chapel, Hale Barns, 10.45, 3 and 6.30, Rev. W. Hill Watson
Halifax, Northgate End, 10.45, Rev. [illegible], 6.30, Rev. J. B. [illegible]
Hastings, Free Christian Church, South Terrace, 11, Rev. [illegible] Hilton, 6.30, Mrs. [illegible] Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Supply
Horsham, Worthing Road, 6.30, No Service
Huddersfield, Fitzwilliam Street, 11, Rev. J. B. [illegible]
Hull, Park Street Church (Unitarian), 6.30, Rev. J. M. [illegible]
Isle of Wight, Newport, High Street, 11 and 6.30, Rev. W. J. [illegible]
Kendal, Market Place, Unitarian Chapel, 6.30, Mr. T. [illegible]
Kidderminster, New Meeting House, 11 and 6.30, Rev. W. [illegible]
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert [illegible]
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. Golland
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. [illegible]
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Letchworth, Secretary, Miss J. E. Lindsay, The Little House, Garth Road, 11, ——
Lewes, Westgate Chapel, 11, No Service
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. [illegible]
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. [illegible]
Liverpool, Bootle Free Church, 11, Rev. N. [illegible]
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. [illegible]
Liverpool, Gateacre Chapel, 11, Rev. Stanley R. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Supply
Liverpool, Hope Street, 6.30, Rev. N. [illegible]
Liverpool, Ullet Road, 11 and 6.30, Rev. M. [illegible]
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. G. J. Price
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. John Kielty
London, Forest Gate, Upton Lane, 6.30, Rev. A. J. Long
London, Golders Green, Hoop Lane, 11, Mr. S. R. [illegible], 6.30, Rev. K. C. [illegible]
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. [illegible] (also, 11, 1st Sunday in the month)
London, Hampstead, Rosslyn Hill, 11, Rev. Duncan P. [illegible]
London, Highgate Hill Unitarian Church, 11, Rev. K. C. [illegible]
London, Ilford, High Road, 11 and 6.30, Mr. T. E. [illegible]
London, Islington, Upper Street, Florence Hall, 6.30, Rev. A. V. Fox
London, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham, Unitarian Church, High Street, 11, Rev. A. J. Long, 6.30, Rev. E. G. Lee
London, [illegible], Lea Bridge Road, [illegible], 6.30, Rev. John Kielty
London, Mansford Street Church, Bethnal Green, 6.30, Mr. John [illegible]
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. F. [illegible]
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock, 6.30, Rt. Hon. J. Chuter Ede
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. G. J. Grieve
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. W. A. M. Hellary
Macclesfield, King Edward Street, 10.45, Rev. G. D. Foote, 6.30, Student.
Maidstone, Unitarian Church, Market Buildings, 6.30, Rev. [illegible] Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Supply
Manchester, Cross Street Chapel, 10.45, Rev. S. H. Knight, 6.30, Rev. W. [illegible]
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice [illegible]
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. John Storer
Manchester, Pendleton Unitarian, Cross Lane, 2.45 and 6.30, Rev. T. W. Roberts
Manchester, Platt Chapel, Rusholme, 6.30, Rev. John Gill
Manchester, [illegible] Street Mission, 6.30, Rev. B. L. [illegible]
Manchester, Stand Chapel, Whitefield (July 14), 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, No Service
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth [illegible]
Marple, Unitarian Hall, 31 Stockport Road, 11 each Sunday
Mexborough, Free Christian Church, 6.30, Supply
Middleton, Old Road Chapel, 6, Mr. D. C. [illegible]
Moretonhampstead, 3, and Newton Abbot, 6.30, Rev. C. G. [illegible]
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. [illegible] Davies
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. Short
Northampton, Kettering Road Church, 11, Rev. H. L. Short
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. [illegible]
Oldham, Lord Street, Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, The Rev. The Principal
Padiham, Nazareth Unitarian Church, Knight Hill, No Service
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Gordon [illegible]
Plymouth, Unitarian Centre, [illegible] Road, 11 and 6.30, Rev. E. H. [illegible]
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. [illegible]
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. [illegible]
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellary
Rickmansworth, Herts, The Meeting House, 11, Supply
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. [illegible]
Rotherham, Church of our Father, 10.45 and 6.30, Rev. N. J. [illegible]
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. [illegible]
Sheffield (Attercliffe), 6.30, Mr. T. H. [illegible]
Sheffield, Fulwood Old Chapel, 11 and 6.30, Rev. F. [illegible]
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Sheffield, Unity Church, Crookesmoor Road, 11, Rev. E. D. Davies
Shrewsbury, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
Southampton, Church of The Saviour, London Road, 6.30, Rev. Lawrence Redfern
Southend-on-Sea, Darnley Road, 11, Children's Church, 6.30, Miss M. Griffiths
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
St. Helens, Corporation Street, 6.30, Rev. Stanley R. Butler
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
[illegible], Presbyterian Unitarian Chapel, 11, Rev. C. [illegible], 6.30, Supply
Swansea, Unitarian Church, High Street, 6.30, Rev. B. [illegible] (also 11, First Sunday in the month)
[illegible], [illegible] Free Christian Meeting House, 11, Supply
Swindon, [illegible] Hill Road, 10.45, ——, 6.30, ——
Taunton, Mary St. Chapel, 11, Rev. W. H. [illegible], 2.30, Sunday School
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. [illegible]
Todmorden, Unitarian Church, 10.45 and 6, Rev. Alec L. [illegible]
Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles [illegible]
Trowbridge, Conigre Unitarian Church, 6, Rev. S. Spencer
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
Wallasey, Memorial Church, Manor Road, 11, Mr. A. Patterson, 6.30, Rev. L. A. [illegible]
Walsall, Unitarian Free Church, Stafford Street, 2.30, Sunday School, 11, Rev. H. [illegible], 6.30, Mrs. E. [illegible]
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Supply
West Kirby, [illegible] Gardens, 11, Miss [illegible]-Williams (also 6.30, first Sunday in the month) Dr. S. J. [illegible]
Whitby, Flowergate, 6, Mr. E. E. [illegible]
York, St. Saviourgate Chapel, 6.30, Mr. R. H. Terry
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin [illegible]
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. [illegible], 132 Duke Street, Scarborough, West Australia
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. D. W. [illegible], Manse Telephone [illegible]
Unitarian Fellowship of Australia, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
[illegible] Community Church, Austin Road, [illegible] (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B.C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. [illegible]

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. H. J. [illegible]
Wellington, Service suspended—Enquiries—Mrs. [illegible], Tel. [illegible]

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School; 7, Service, Rev. Maurice C. [illegible]

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(*Continued from page 226*)

passed by the City Engineer and the War Damage Commission. At length we have nearly reached the stone-laying ceremony on the new site in Notte Street. This has been arranged for Saturday, July 13, at 6.30 p.m., when Mr. W. S. Burgess (Trustees' Secretary) will lay the foundation stone of the new building, and Alderman C. H. Goodland, of Taunton, representing the Western Union, will lay a foundation stone which was salvaged from the old Treville Street Church. It is expected that the formal opening of the new building will take place in May next year.

Hyde : Flowery Field : A crowded congregation of over 400 gathered by invitation to a special Marriage Thanksgiving Service on June 23, at 6.30 p.m. The service had aroused headlines in the Manchester evening papers during the week previous, and all who had been married during the past five years received a special invitation. The lessons were read by Mr. and Mrs. A. Gledhill, who recently celebrated their silver wedding, and the offertory was taken by the oldest married couple who are still members, Mr. and Mrs. J. Axon, and by the most recently married couple, Mr. and Mrs. B. Williams. Many gifts of flowers had been sent by well-wishers over a wide area and the church presented a beautiful appearance. Favourite wedding hymns were sung, and during the period of silent prayer, the Minister, Rev. I. Hodgson, invited couples present to renew their marriage vows before God in the silence. The address was given by Mr. Hodgson, who suggested that when it was necessary to submit to the crude surgery of the divorce courts, it should be required that a statement be submitted by either a special court set up by the Church or from the local Marriage Guidance Council. After the service it was suggested in many quarters that this service should become an annual event.

(*Continued in next column*)

Miscellaneous

PLYMOUTH announces a stone-laying ceremony on site of new Church building in Notte Street at 6.30 p.m. on Saturday, July 13. Anniversary and Thanksgiving Service at 6.30 on the following day.

EDINBURGH Holiday Course for Teachers. Two places available. Write Rev. G. L. Clarke, 42 Schofield Road, Rawtenstall, Rossendale, Lancs., for details. Date August 3 to 10.

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Pfarrer Clemens Taesler

The Unitarian congregations in Frankfurt am Main and district and the German Unitarian Association have been celebrating the 70th birthday, on June 25, of their minister and president, Pfr. Clemens Taesler. He has been a free religious minister for almost 46 years, 39 of which have been spent in Frankfurt as leader of the congregation there. He founded the Association 30 years ago and secured its membership of the IARF eight years ago; three years ago he gained Dr. Albert Schweitzer as an honorary vice-president. He is esteemed by his congregation as a philosopher, poet, teacher and writer and leading Goethe scholar as well as a pastor and friend. Personal sorrow has come several times to him, not least through the death of his first—and recently—his second wife. In his zeal for a strongly theistic and Christian liberalism, he has been involved in some controversy, but in recent years there has been a better understanding with some of his opponents. The G.A. has sent him greetings and good wishes for his continued labours in the common cause.

K.T.

Cinema

A Russian film version of *Othello* is at present being shown at the Royal Festival Hall. It is a pity that such a magnificent production should be dubbed with English voices. The settings, the colour photography and the acting are superb, but the voice should be an integral part of any screen-play, and the film suffers badly in that respect. Nevertheless, it is supremely worth seeing, and the classical settings, in particular the seascapes, are unique in the cinema.

Another true "escape" story has been filmed, and may be seen at the Academy Cinema. *A Man Escaped* was shot in the actual prison at Lyons, where a French officer planned and achieved his escape, under German occupation, in 1943. The tenor never varies except in its tensity. Secret activities of the mind and hands, are set against the rigid formula of prison life, but slowly and gradually the tension rises. There are no heroics, just a simple, almost fanatical desire to escape. The restraint with which the film is made seems to add to its grip on the audience, and the part of the French officer is most admirably played—not by a professional actor, but by a young man who is, in private life, a student of philosophy. It was awarded a prize for Best Direction at the Cannes Festival.

B.I.

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